Analysing Thought

Shri Maharaj wants visitors to ask questions but he insists that they should not be at the 'level of the body-mind identification'. Such questions and problems concern one's behaviour and conduct in this world, about which scores of books have been written and there are scores of pseudo-Gurus who pride themselves on their ability to deal with such matters.

So, one morning, when Shri Maharaj as usual invited questions, one visitor did ask a question which immediately brought an answering warm smile from Shri Maharaj in token of the question being a most appropriate one. The question was: Shri Maharaj has often stated that anyone wanting to be 'awakened' must eschew thought. And yet all thought cannot surely mean conceptualising which, one supposes, is what is to be avoided. For instance, Shri Maharaj's answers to questions are generally so appropriate and yet so spontaneous that it might seem that there is no thought behind them, yet some thought must surely be the basis of these answers."

Shri Maharaj said, "Indeed there is a great difference between thoughts and thoughts. There must clearly be a difference – 'as big a difference as between earth and sky' – between thoughts which form 'day-dreaming', or thoughts of regret on the events in the past or thoughts of fear and worry, or of pleasant anticipation regarding the future, and those kind of thoughts which spring up spontaneously from the depths of one's psyche, one might call them thoughts which do not need any arguments and interpretation by the usual divided mind. The former are to be ignored and avoided. The latter are incapable of being either ignored; they cannot be avoided either because they are essentially spontaneous and immediate and basically non-conceptual.

Shri Maharaj continued, "Now the very first thought 'I Am' is surely a thought, a concept but

but it does not need any argument or confirmation from the mind – indeed it is the basis of all further thought, it is pre-conceptual thought. Living according to indirect or mediate thought in a divided, dualistic mind is what most ~~sickness~~ people do, because they have identified themselves with a pseudo-entity that considers itself the subject of all action. But direct or absolute thought is the very process ~~of~~ by which the ~~non~~ Absolute non-manifest has manifested itself. = Such thought is, I repeat, spontaneous and instantaneous, and therefore, without the element of duration which is the aspect of 'Time'. Whenever there is duration, the thought must necessarily be an after-thought, dualistically interpreted phenomenally. =

"~~For~~ No spontaneous, non-dual direct thought can appear, unless the storm of conceptual thinking is suspended and mind remains in a 'fasting' state for the instantaneous ~~direct~~ pure thought to arise. And such thought obviously cannot know bondage. Instantaneous pure thought results in pure action, again, without any tinge of bondage because no entity is involved.

"I understand further, that most religions are based on a direct pure thought which ~~has been~~ was allowed to degenerate into a concept, and on this concept was erected an enormous, amorphous structure, attractive enough for millions to be misled."